

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

GURDON ROBINS, EDITOR.

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CONDITIONS.

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From the Columbian Star.

OPPOSITION TO MISSIONS.

MR. EDITOR,

In the last number of the Star you inserted an able paper, in which the enemy of missions was permitted to urge his objections against the efforts which are made to evangelize the heathen, and to advance the empire of truth and righteousness in the world. He was, however, very ably answered, but was treated I think with more courtesy than he or his cause deserves. It is no matter of surprise, that Deists, Socinians and Universalists, should be opposed to missions; or that wicked men whatever may be their avowed principles in reference to religion, should be uneasy when they witness the progress of light, for they love darkness rather than light, because their deeds are evil.

We know where to find them, and calculate on their utmost resistance every step of the way; but that men who profess to imbibe, and in some instances to teach, orthodox sentiments should refuse to do any thing toward sending the gospel to heathen nations, and discourage others to do so, may be considered as somewhat surprising. There is, however, a species of orthodoxy, "falsely so called," which has obtained too great a currency among us, and lies deeply at the foundation of the opposition of this latter description of persons. It is common for these men to urge the following among other objections.

1. They allege "that the business of missions has not always been rightly managed." That money has been expended improperly; and measures pursued imprudently; and therefore they stand aloof. To say nothing, at present, how little things have been magnified beyond all measure, and how unintentional errors have been attributed to depraved and wicked designs, suppose we admit the charge, "that all things have not been done in the best possible manner; shall we on that account abandon all efforts to evangelize the world?" There was a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. There might have been ground for complaint in this case without attributing any evil design to the Apostles, who then distributed the charities of the church. The truth seems to be, that they had too much work to do, and in consequence some things were neglected. Had the believers, in that primitive church, reasoned as the opposers of missions now do, they would have said, "since this matter is not managed in the best manner, let us have done with this almsgiving altogether, and henceforth keep our money to ourselves." In short this objection proceeds on the exploded principle, "that the abuse of any good thing is sufficient to warrant the rejection of it." But this would annihilate every plan of benevolence in the universe, and set aside divine institutions themselves; for they have been abundantly abused as we all know. If there have been abuses let us rectify them, and let it be our care to profit by former mistakes; but let us not excuse our indolence, selfishness and covetousness, by harping on the string of abuses.

2. "The Elect will be saved," say these men, "at all events," and therefore fold their arms and take their ease. So Paul believed; but so he did not act. No man believed more firmly or preached more clearly, the doctrine of Divine predestination than he; yet was there never a more indefatigable missionary. The decrees of God never stood in his way in attempting to save souls nor cooled his ardour for spreading the gospel among the nations. On the contrary, he derived thence the strongest motives of action. Acts, xxvii 24, compare 31. So far from saying, "the elect will be saved at all events, and therefore all solicitude on my

part is needless," he informs us, "that he endured all things for the elect sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory."

Tim. ii. 10. This objection if it proves any thing, proves too much for some of these men; it renders their preaching vain; for according to this, the elect would be saved without it. This mode of objecting is, moreover, impious; as it tends to contravene the positive command of Christ, (Mark xvi. 15,) on the ground of Divine Decrees. Did not he know what place means for the accomplishment of ends, occupied in the eternal mind; or can we dive deeper into the purposes of God than he, and pretend to act more consistently? When shall we cease to affect to be wise above what is written; and learn to do what God commands us to do, simply because he commands it; and leave on him the responsibility of reconciling his purposes and precepts, if at present there appear any discrepancies between them.

3. Some of these objectors profess to be great Divines, and to be profoundly skilled in the science of interpreting prophecies. I have known some of them to be apparently in rapture, in giving their views of "the latter day glory;" the millennium; carefully distinguishing between the spiritual and the personal reign of Christ; and a great deal more of things too high, and too deep for me; and yet strange to say, these men had little or no missionary feeling, in reference to any efforts to be made for the enlargement of the kingdom of our Lord. Some of these teach, that the Jews as a nation, will be converted at once; "Born in a day," and that they will become missionaries to all nations, of course they will spare us the anxiety, toil and expense inseparable from missionary concerns as conducted in the present day, and will convert the nations as by miracles! Others think, that they can discern clearly in the mirror of prophecy, that a period of darkness, of persecution and of the reign of Antichrist will come before the millennium; and the late decision of the "Catholic question," in the British parliament, perhaps, may strengthen their faith in this. But the giving of the Bible to a heathen nation in its own language, and the supporting of a few Missionaries among them, would be worth all these speculations; for these would be the means of saving some souls perhaps millions, while speculations about the meaning of prophecies yet unfulfilled, would end in disappointment and evaporate into air. Prophecies were not given us to make us prophets, but for the confirmation of our faith in the divine testimony, by comparing the events of our own times and those of past ages with the predictions recorded in the word of God.

Further. If we consider the methods by which prophecies are accomplished in every age, we shall see the ground on which this objection is built at once give way. God employs human agency in fulfilling his predictions. Promises had been repeated to the Fathers of the Jewish nation, that their posterity should have the land of Canaan for their inheritance; yet Joshua and the men of war who were with him had much hard fighting, before they divided the land among the tribes. Many predictions had been delivered concerning the return of the captives from Babylon, and the rebuilding of Jerusalem and of the Temple; but it cost Nehemiah, and a few noble souls who were with him much watching, many tears and not a little labor and toil, before the fulfilment of them was realized. And there had been more prophecies given in reference to the setting up of Messiah's kingdom, and the promulgation of the gospel among the Gentiles, than of all other subjects put together; yet this great event was accomplished through the medium of human agency. Paul and others labored and suffered abundantly in this glorious work, and thereby taught us how to look for the fulfilment of prophecy. In like manner, glorious things are spoken of Zion, which remain yet to be accomplished by the self-same means. There must be much praying and fasting on this subject, many sacrifices offered, and not a few martyrs made, before these predictions concerning the universal reign of Messiah, be fulfilled, and, blessed be God, the courage of our own dear brethren in Burmah, and the constancy of some converted Jews at Constantinople, of whom you furnish information a few weeks since, inspire full confidence, that if confessors and martyrs are again called for, they shall be forthcoming. Ah my dear brother! it is easy for men who enjoy all the comforts of life to speculate in their studies, or to dogmatize in conversation on the fulfilment of prophecies; but the Master at the great day, will distribute palms and crowns to those, and those only, who have

labored and suffered for him; while to mere speculators he will say, "verily ye have received your reward."

4. But there is one objection urged of late, which, while others have excited awful feelings, has afforded me some amusement; and yet on so serious a subject this disposition must be indulged sparingly. It is this, "that the societies formed in our day for the distribution of Bibles and Tracts, for sending missionaries abroad, and for Sunday Schools, &c. are the very 'Antichrist,' spoken of in the Revelations, that should come." Now sir, my risibility is provoked by this objection from the fact, that his Holiness at Rome is precisely of the same opinion, as any one may see by consulting the Bulls of Pope Pius against these societies. But this is not all, the followers of a certain leader who has produced a very extensive schism in a large religious denomination of our country, and Infidels and Semi-Deists, may be considered as occupying less conspicuous stations in the same work. They may not indeed have visions so clear, as to discern in these societies the very Antichrist himself, yet they unite in denouncing them as wicked or unchristian. Strange medley! It would be a matter of curious calculation and research, to ascertain how they all got together from so many apparently different and even opposite points. I only state the fact; let those who are concerned, or who have leisure and ability account for it in the best manner they can: for the present, I pursue the matter no farther.

But seriously; I would have the opposers of missions, and especially such of them as profess to be Christian Ministers, consider well the company into which they have fallen; and would affectionately address to them, in the name of the Lord, the words which Moses on a certain occasion spoke to the congregation of Israel. "Depart I pray you from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins."

SCRUTATOR.

We take much pleasure in laying before our readers the annexed communication from the Honorable Richard M. Johnson, of Kentucky. The interest which philanthropic gentlemen has manifested in the cause of Indian reform, will entitle him to the respect of good men everywhere. His efforts have been as persevering as they were well directed, and the happy results are beginning to be realized to an unexpected extent.—Col. Star.

Choctaw Academy, Blue Spring, June 24.

Dear Sir,—It is already known to you that the Choctaw Nation has located a school at this place under the name of the Choctaw Academy, under the superintendence of the government of the United States and the Baptist Missionary Society. The school consists of one hundred students from the following tribes, the Choctaws, Creeks and Patawatamies.

The whole establishment is supported by their own funds according to the number of scholars from each tribe.

Upon my return home, about the first of June, I was very much gratified that there existed a most extraordinary revival of religion in this neighborhood; about two hundred and fifty new converts have already joined the Crossing Baptist Church, about two miles from the school. I am not able to speak with precision as to the vast number who have joined the adjacent churches. The most pleasing part of my narrative is yet to be told, I mean the influence which this stir of religion has had upon the students of the Choctaw Academy. Before my return home, a number had been baptized and joined the church at the Great Crossings, and the respectable Methodist Society at Georgetown, about four miles distant. I had the satisfaction myself to see other students added to the Crossing Church, a few days since, at which time fifty were baptized. This solemn ceremony was performed in the presence of several thousand admiring and deeply affected spectators. The interest of the scene seemed greatly to be increased by the fact that the native sons of the forest composed a part of the subjects for baptism; thirteen or fourteen have joined the Baptist Society, and eight or ten are members of the Methodist Society in Georgetown. These converted students are composed indiscriminately of the young men and boys down to nine years of age. The son of the Creek chief Opo-tho-lo-hola, about nine years old, gave in an experience before he was received by the church, which astonished every beholder, and is the theme of conversation in every private circle. The experience of many others has not been less extraordinary and inter-

esting. The students have their prayer meeting this night in my house, by invitation, and they have their regular weekly prayer meetings at their school rooms; and in their devotion they would not be disparaged in comparison with their white brethren for interesting and correct views on the subject of religion. The greatest pleasure that I experience from a communication of these facts arises from the conviction of my own mind, that the change is real and of divine origin, judging from the change in their conduct, in their temper, and in their dispositions. Their humility and meekness would do honor to any christian community. The christian may rejoice in the full confidence that God, in his providence, has smiled upon this institution, and intends it for the useful and desirable purpose of civilizing and christianizing our red brethren within the United States. That the wilderness may blossom as the rose is the prayer of your sincere and devoted friend,

R. M. JOHNSON.

N. B. Since finishing this very rapid sketch, the Rev. Mr. Vardeman has paid us a visit, and he informs me that within the last six months he has baptized about 500 persons. The Rev. Silas M. Noel has the care of the church at Great Crossings.

R. M. JOHNSON.

The following are the names of the Choctaws who have become religious, viz: Robert Jones, Samuel Garland, Lyman Collins, Anderson Perry, James Brewer, Peter King, Levi Parsons, William Bryant, Samuel Worcester, Syllas D. Pitchlynn. Sampson Birch came to the school a Baptist, and joined the Crossing Church.

The following are the names of the Creeks who have become religious, viz: Stephen Grayson, Thomas H. Benton, Daniel Asbury, Jesse Brown, Samuel Brown, William Gray, Jacob Creath, Henry Clay, Thomas Henderson, Benjamin S. Chambers, Thomas Hicks, James Berryhill and Richard M. Johnson, son of Opo-tho-lo-hola, nine years of age. Samuel McIntosh came to the school a Methodist and joined the society in Georgetown.

R. M. J.

From the VIRGINIAN TELEGRAPH, Published at Richmond, Virginia.

FOURTH OF JULY.

By the papers we observe, that arrangements were made for the religious celebration of the anniversary, just passed in the principal towns and cities of several of the sister states, and we doubt not that many a true patriot, yesterday, offered to God the incense of a grateful heart, and in the name of the Mediator, invoked the blessing of Heaven on his country and on the world. And this, we regard as one of the encouraging signs of the times. It seems like a divine promise, written on the hearts of the people, that the invaluable blessings they enjoy, will be perpetuated. For there can, surely, be no stronger promise—no better pledge of National prosperity than the offering of a Nation's gratitude on the altar of the living God;—and this is certainly a fit occasion for such an offering. When a great christian people are assembled to keep the festival of liberty—to recall to mind the brilliant achievements of their Fathers and the wisdom of their statesmen—to contemplate their own rapid growth and unparalleled prosperity—and to exult in the consciousness of freedom and of power; it surely becomes them to bow in adoration before the Lord of the universe and praise Him for his goodness, and recognize their blessings as the gifts of his providence, and implore the continued favor of their God who has thus highly exalted them and dealt with them as He hath not dealt with any other nation.

Nothing can be better adapted than a celebration of this kind to cherish and perpetuate the principles which gave birth to our National Liberties—the ONLY PRINCIPLES which can secure their permanency. It is a great mistake—a mistake too prevalent on this anniversary—to consider the memorable Declaration of '76 as the origin of American Independence. This mistake argues a superficial acquaintance with the history of our country and with the operation of those moral causes which have silently exerted an influence, like that of the Deity, to make this a great and powerful nation.—If we look for the origin of American Independence—we must look to the first movements of the SPIRIT OF RELIGIOUS LIBERTY which glowed in the bosoms of our Fathers on the other side of the Atlantic,—that spirit which constrained them to obey God rather than man,—to reverence the dictates of enlightened conscience more than the mandates of Kings;—a spirit which rather than yield to the capricious power of spiritual tyranny, braved the fury and the perils of the ocean—and, relying on God,

cheerfully encountered toils and dangers and deaths among savages of the howling wilderness. It was under the influence and guardianship of this Spirit that the first Religious and Literary Institutions of the new world were planted and nurtured;—It gave direction to the current of thought;—it imparted its power and was impressed on every thing;—it gave form and character to their legislative acts, and to all their civil and political movements while subject to the British crown. And, of course, the declaration of '76 was not the creation of any thing which before had no existence—it was merely the declaration or exhibition of those principles which had been nurtured and fostered under the genius of our religion. It was the bursting forth of a flame that had never been extinguished—that had silently been fed till it was kindled up to enlighten the world; It was the first going forth of the Spirit of Religious Liberty from conquering to conquer—destined in its high career to deliver the nations of the earth from spiritual and political bondage, from ignorance and sin—to breathe upon them the breath of moral life and raise them as from the dead and prepare them to act that part under the government of God, for which they were formed.

No services, then, can be more appropriate to this occasion than those which tend to keep alive and spread and perpetuate the principles which gave birth to our national existence;—for no principles can more safely protect our invaluable institutions than those on which our Fathers reared the Altar of American Liberty.—But we must abruptly dismiss, for the present, this interesting subject, to give some account of

THE CELEBRATION IN THIS CITY.

About half past eight o'clock in the morning the Directors, Superintendents, Teachers and Pupils of the Sunday Schools connected with the Methodist Episcopal, the Baptist and the Presbyterian Churches of this city, assembled on the Capitol Square, where they were met by many of our citizens who formed with them a procession in the following order;

1. Marshal of the day and Assistant.
2. The Organists and Choir.
3. Members of the Executive Council.
4. Judiciary, including the Mayor and Members of the Hustings Court.
5. President and Members of the Common Hall.
6. Officers and Supernumerary Teachers of the Methodist E. S. School.
7. School No. 2, of the Methodist Episcopal Union, headed by the Superintendent and each class by its Teacher on the right.
8. School number 1, attached to this Union in the same order.
9. Officers &c. of the schools connected with the Baptist Churches.
10. School of the second Baptist Church in the same order.
11. School of the first Baptist Church.
12. Officers, &c. of the Richmond and Manchester S. S. Union, Auxiliary to the A. S. S. Union.
13. School No. 2, of this Union with Superintendent and Teachers.
14. School No. 3, &c.
15. School No. 1, followed by citizens.

The procession thus formed, proceeded through the north gate of the Square, thence down main street to Locust Alley thence to Trinity Church. The services at the church were introduced by a select Choir of singers with the anthem, "O come let us sing unto the Lord," followed by a hymn sung by the choir and children. After prayer by the Rev. S. Taylor—and the singing of the anthem, "Strike the Cymbal;" the Rev. Wm. J. Armstrong delivered an address, appropriate to the occasion. The address was followed with prayer by the Rev. P. Courtney—singing by the whole assembly, and Benediction pronounced by the Rev. J. B. Taylor. The services were concluded by the Choir with singing "Marian's Song."

The number of children present was about eight hundred and fifty,—who with the large audience of citizens assembled on the occasion appeared to be deeply interested in the appropriate services of the day.—This Celebration as we think, was almost, if not altogether, such an one as becomes an enlightened people to keep on the anniversary of their Independence. One thing we observed, was wanting—a free will offering—as a kind of proof of their love of liberty—and of their holy purpose to extend it with all its blessings. The duty of presenting this offering will not, it is hoped, be forgotten, or delayed.—The cause of Sabbath Schools was ably advocated;—and this cause must be acknowledged by every one who views it in all its bearings on the

community, as most admirably adapted to create and increase and extend and perpetuate the principles—the virtue and intelligence which alone can preserve this great nation from the intestine divisions, the popular anarchy and licentiousness to which Republican governments are liable.

Instead of making any remarks on the importance of Sabbath School instruction, we are happy to subjoin a communication on this subject from CHIEF JUSTICE MARSHALL, addressed to the committee of arrangements, in reply to their invitation requesting his attendance on the services of this celebration.

LETTER OF THE HON. JOHN MARSHALL, CHIEF JUSTICE OF THE U. S.

RICHMOND, June 28th, 1823.

GENTLEMEN,—I acknowledge with grateful sensibility your very kind invitation to join the members of the Sabbath Schools of Richmond and Manchester, on the 4th of July, in a procession to be formed on the Capitol Square at half past eight and from thence to proceed to Trinity Church where an appropriate address will be delivered at ten.

I beg you to believe that no person estimates more highly than I do the purity of the motives by which the members of these schools are actuated, or the value of the objects which they seek to attain. I cannot be more perfectly convinced than I am, "that virtue and intelligence are the basis of our independence and the conservative principles of national and individual happiness," nor can any person believe more firmly that the institutions you patronize are devoted to the promotion of both.

I should not hesitate to manifest the sincerity of these opinions, by attending the procession you propose, were I not prevented by unavoidable absence from Richmond. I am compelled by the feeble health of Mrs. Marshall to leave this place on the 3d of July, not to return till the 5th.

I intreat you to make my most respectful acknowledgments to the Societies you represent, and to receive yourselves my grateful thanks for the kind and flattering terms in which you have communicated this invitation.

With great respect, I am, gentlemen, your obedient servant.

JOHN MARSHALL.

From the New York Observer.

SIGNS OF THE TIMES.

The late successful reign of infidelity in France, under Voltaire, was commenced by denying the holy Scriptures, and acknowledging no God, but Nature; which bold step was succeeded by burning the Bible, abolishing the Sabbath, and all moral and religious observances. Every thing that was sacred, and, by public decree, abandoning the very idea of religion, virtue, or holiness. Having laid so permanent a foundation, infidelity was successful in spreading desolation, destruction, and devastation throughout not only France, but all Europe; and in seven years 2,000,000 of French inhabitants, men, women, and children, were awfully butchered by their own countrymen, and France and England involved in a war, in which, in 4 years, not less than 1,700,000 men were killed, and over 559,000,000 pounds sterling were expended; and this desolation continued for 19 years afterward. Now, if the inhabitants of this free and independent Republic would see a repetition of similar desolation in this country, let them sit indifferent at their firesides, and dream of no dangers, and cry peace, peace, while the committee of vigilance on the part of infidelity are passing through their first act,—to wit, the denying and ridiculing in public, on the Sabbath, the Holy Scriptures, and the only Lord God and our Saviour Jesus Christ, and are boldly entering upon their second act, the abolishing the holy Sabbath, with all moral obligations, under pretence of its unconstitutionality and its binding men's consciences. Our Constitution recognizes no infidel, atheist, or deist; but guarantees the right of worshipping God, and God only, according to the dictates of conscience. If any candid reflecting man were to pass through the different streets of New-York, visit the different taverns, porter houses, and gardens, and see the multitudes there on the holy Sabbath, drinking, sporting, and carousing, then to look at the variety of other places open for business, such as grocers, dry goods, shoe, hat, and clothing stores, together with the barbers' shops, shoe blacks, &c. &c. with all the multitudes walking, riding, playing, in and about the suburbs of the city, they would conclude that infidelity had already gained her second part, and that the tragedies of the French revolution were speedily to be re-acted, and the scenes of Paris exhibited in the city of New-York. Now, let every citizen who values his own safety, arise in opposition to this current of immorality, and boldly oppose the encroachment of infidelity, upon our freedom and our rights, both civil and religious.

From the Rochester Observer.

UNIVERSALISM IN A DYING HOUR.

MR. CHIPMAN—You, and the other editors, friendly to truth, will give the fol-

lowing narrative a place in your paper, as the dying request of David W. Bell, once a zealous advocate for the doctrine of Universal Salvation.

Mr. B. through the solicitations of others, about 12 months ago, forwarded to the Gospel Advocate, a Universalist paper, then published at Buffalo, and now at Auburn, a letter which he had written to his father in defence of that doctrine, and one which his father had previously written to him against it. These letters were published, with the names of the father and the son subjoined.

Soon after the letters met the public eye, the son was called in the providence of God by the sudden death of two of his youngest brothers, to visit his afflicted parents, residing in Windham, Greene County. Here he was seized with the typhus fever, and was soon brought to view the time as not far distant when he himself must exchange worlds, and appear before his Omniscient Judge. Now it was with him an honest hour, and his presumptuous heart that could boldly challenge the injustice of God, now yielded to the conviction of truth.

He exclaimed one day to his father, "Father, I find eternal punishment, which I have so long disputed, now to be an awful reality."

At another time he says, "As soon as I am dead, write to brother E. in M— and to Z. T. and S. T.—that the doctrine which we have tried to propagate, is an awful delusion—that it forsook me on a death-bed."

His conviction of the nature of sin was clear and pungent. Sometimes he would cry aloud to God for mercy,—again entreat his Maker to annihilate him,—sometimes he would call on others to pray,—again would beg them not to pray for him, for he had already sealed his own damnation. "Oh!" says he, "it can alone be for the glory of God and the good of others, for me to be damned. I must be damned! I am damned!—damned to all eternity!! I cannot live in peace—I cannot live in peace—I cannot die in peace, without an assurance that my renunciation of that delusive and dangerous heresy—the doctrine of Universalism, shall be made as public as my defence of it was. Oh could I speak once to those deluded Universalists!" This he cannot do. His eyes are closed in the long slumber of the tomb. He died Sept. 29, 1827. "If they hear not Moses and the Prophets, neither would they be persuaded though one rose from the dead." VERITAS.

P. S. The above recantation was made by my son when in the full exercise of reason. Of this there are many witnesses. Neither was it extorted from him,—or occasioned by sudden fright, as some may pretend. It was from a deliberate and settled conviction for weeks. The first that his friends knew that the letter referred to above, had been published, he mentioned it of his own accord in the bitterest lamentations. Since his death, I have understood that certain editorial remarks unfavourable to the cause of truth were added to my letter, which was published without my knowledge, being a private letter to my son, and written at the time of extreme debility by disease. The editor of the Gospel Advocate will insert the above by the dying request of my son, and likewise this explanatory note.

DAVID BELL.

Windham, Green County, May 15, 1828.

From the Columbian Star.

BURMAN MISSION.

Extract of a letter to the Rev. S. H. Cone, of New-York, dated Maulaming, Nov. 19, 1827.

We have just removed from Amherst to Maulaming, which is situated directly opposite the old town of Martaban, where we have an immense population around us;—a most promising spot for a missionary station. All that we seem to need now is the outpouring of the Divine Spirit on ourselves and on the people. The little church has lately suffered a great loss in the death of one of its most valuable members, Mah-Men-la. Death and war have deprived us of all except four of the native Christians, and one of these has been baptized since we came from Amherst, so that there are only three of the church formed at Rangoon, now with us; one is at Ava, with Dr. Price, three or four others are at Rangoon. We have two or three very hopeful inquirers, and others who are very serious and anxiously concerned for their souls at intervals. We have a promising school of girls. Dr. Price at Ava is quite ill of a pulmonary complaint, from which we fear he will never recover. We are extremely happy to hear that there have been extensive revivals of religion of late in our dear native land. Oh that we could witness the same powerful outpourings of the Divine Spirit upon the heathen among whom we dwell. We long for it; we wait for it; Oh when will it come.—One such season of the powerful operations of divine grace here, would surely be a season of refreshing to our souls; and why may we not pray for it and expect it? There are probably about thirty-thousand souls in this place, who have

the opportunity of hearing the Gospel, who are nevertheless contented to live in their heathen state. Is not this a melancholy sight? Pray for us then and for all these heathen, that the word of the Lord may have free course, run and be glorified here even as it is among you. With Christian love I remain yours.

J. WADE.

From the American Bapt. Magazine.

LIBERIA.

EXTRACT FROM MR. CRANE'S LETTER TO THE COR. SEC'RY.

Richmond, April 23, 1828.

Dear brother Bolles,

I have no doubt that large numbers will emigrate to our African colony in future. Thousands both of those now free and of liberated slaves will I think unquestionably go there; and the ratio of emigration must increase as the colony enlarges and becomes able to receive them. The emigrants and the natives will find no great difficulty in amalgamating; and I have very little doubt that should we live twenty years longer we shall see a nation of free people spread along the west coast of Africa, and far into the interior, and taking a respectable stand among the Christian nations of our world. And how needful that these people should possess the Bible. The Bible will make missionaries there of the most useful kind. A respectable Missionary Society was formed two years ago at Monrovia, with brother Cary as President; and I trust the "little heaven," already operating in South Africa, and in the English and American colonies on the Western coast, will ferment and spread, "till Ethiopia, from the Mediterranean to the Cape, shall stretch forth her hands unto God." The work is going on, and I long to see our Baptist brethren throughout the United States warmly engaged in it. We can assist brother Cary in enlarging his school operations. There are now eight different settlements or trading establishments belonging to our little colony, and at each of these we ought to establish a native school, if we can raise the means to support them. Teachers I believe can be found either already there, or among those who are preparing to go there; and a large supply of Bibles and Testaments, and school books and stationery, will be wanted to supply them. Our Tract Societies too, may do much good by sending tracts among them.

Yours in the Lord,

WM. CRANE.

CHARACTERISTICS.—NO. III. THE BACKSLIDER RECLAIMED.

Nearly six years ago, these disorganizing, no creed system principles, which have so widely and lamentably desolated our churches, in the western country, paralyzing the exertions of ministers and people, destroying brotherly love, uprooting every principle of holy exertion in the cause of God and souls, introducing a feeling of hostility to every thing that was deemed venerable and sacred in our holy religion, and cherishing and inculcating a spirit of bitter hatred under the false garb of a pretended charity, and for the avowed purpose of "restoring the ancient order of things," was introduced into the Baptist Church at P—, where it soon discovered its malignant influence, in the coldness and carelessness of some of the professors, in the vanity and pride of others, in the contention and strife of nearly all, and in the grief and bitterness of soul which it imparted to a few.

In this scene of confusion and disorder, brother W— took at first rather an active part; and felt himself considerably interested, but undetermined as to what was really right. Sometimes he attended upon the new system, (for the result was a division) but there he saw nothing to interest, and felt nothing to arouse him. He would, at other times, mingle with those who "contended earnestly for the faith once delivered to the saints;" but here he did not feel as once he felt. He had so far wandered from God, that the edge of his piety was blunted, and the holy fire of love to God and divine things was smothered; so that he could not live upon the truths, nor enjoy the privileges which once constituted his supreme felicity. The result was, he grew careless, and regardless of all the means of grace; when the time came that he was accustomed to devote to the service of God, no holy principle of gratitude, no lively sense of moral obligation, prompted him to go with those who "kept Holy Day." The Sabbath approached, and like the true worldling, he felt it a day of weariness, and spent it in idleness; for neglecting the means of grace, he rambled to the banks of the beautiful rivers that pass the town, to see the ungodly enjoy their mirth in their pleasure boats, in fishing, and in their various acts of open rebellion against God, and awful profanations of his own day. But the iniquity and backsliding of the professor of religion, who has been accustomed to go to the house of God, cannot pass unobserved by a discerning, though an ungodly world. They looked at this strange and ungodly aberration, from the path of rectitude, the first day; but said nothing. But when he attempted to beguile the tedious hours of

the second Sabbath, in the same forbidden path, an ungodly Sabbath breaker, who well knew the religious standing of brother W—, accosted him with "Oh! are you become one of us?" This was like a dagger to his heart. It showed him his state before God. He felt his danger, was alarmed for the consequences, went home to weep, and pray for mercy, resolved that he would tread those steps no more, to be pointed at by the ungodly. Divine grace, by this means, brought him back to God and his people. He gave genuine evidence of repentance, came and solicited the forgiveness, affection, and fellowship of his brethren, and was restored to his place in the church, having learnt by painful experience, that "the way of transgressors is hard," and "that a backslider in heart, is filled with his own way." He is now a useful and active member of the church, and the writer of this has heard him tell the above facts with feelings better conceived than expressed, and since then, frequently he trusts enjoyed that fellowship with him of which John speaks in his first epistle, Ch. 1, vs. 7.

From this wandering of brother W—, and the display of the Divine goodness in his restoration, we may learn several useful lessons, as,

1st. The vast importance of principle in religion, and the consequent danger of being led away with novel sentiments, without duly weighing them in the balances of the sanctuary.

2nd. That backsliding frequently commences in contention, and a reception of error; this produces coldness in our affections, indifference and neglect of our privileges; and terminates in awful rebellion against God; and hence Christians should be on their guard, against the least inlet to error, either in doctrine or practice.

3d. That the eye of the world watches the conduct and conversation of the professor, with a severer scrutiny, and measures it by a severer law, than he does his own; for while the worldling measures his own conduct by the world's judgment, he measures the professor's by his profession and his Bible.

4th. That God in the gracious dispensations of his mercy and grace, frequently employs the most unlikely instruments, making even the wrath of men to praise him, or overruling the triumph of the ungodly, for the promotion of his glory.

GAUIS.

Baptist Tract Magazine.

We give the following communication as we received it. We are wholly unacquainted with the writer. As we were not present on the occasion alluded to, we cannot answer for the correctness of the statement. Those who were present can determine for themselves, whether the language of the Prophet, "Thou art the man," is applicable to them. The evils which the remarks are designed to correct, are no doubt very flagrant ones.

For the Christian Secretary.

Mr. Editor,

Ought Christians to sit during prayer in public worship?—Passing of late through your city, I resolved to stop my travels on the last Sabbath, and attend the public worship of God. Being accustomed to meet with the Baptists when at home, I found their place of worship, and entered it at the opening of morning worship. A portion of scripture was read with apparent solemnity; of which I heard but very little, being prevented by the heedless, heavy, and constant footsteps of those, who were just late enough at meeting to keep all in the house from enjoying either quietness or devotion, till they had traversed the sanded floors, each to his seat. By the time the first singing was out, about all the people were in and still. The preacher rose, and prayer commenced. When my mind had followed for some time his solemn address to the Deity, confession of sin, and earnest prayer for the influence of the Holy Spirit, to warm the hearts, sanctify the affections, and fire with devout love, the saints of God then present; an accidental glance of my eye told me that the gentleman next me in the pew, was sitting leisurely at his ease, while the females near us were standing. This induced me to look further, and, Sir, to my astonishment, I saw so many sitting in the assembly, that I could not refrain from counting them for a moment. Without an effort, I counted fifty persons, all sitting; most of them middle aged, or young and healthy looking persons, reclining their heads upon the railings or tables; and it would have afforded me real pleasure, had the appearance of many not indicated distinctly, that they were actually asleep. A few aged people were standing, apparently engaged in devout aspirations to God.—Alas! thought I, are these the constituent elements of the church, for whom the good man is praying with such fervour? How little is his pious petition heeded by them, and how long must he pray thus situated, before the insulted head of the church will grant an answer of peace, and pour salvation upon Zion? I could but rejoice that his eyes were closed, lest a view of what was before him should sink his spirit in despair. Permit me to ask,

Is this the prevailing custom in your New England Baptist Churches? Is it not always a shameful mockery of God himself? What would those sitters say, if their minister should keep his seat in the desk, and lean his head upon its cushion, and while saying a prayer, fall asleep? Would not consternation and abhorrence fill every mind? And who can deny that he has the same right to do so, that his brethren have? O Sir, I tremble for that people who can evince to the unconverted, a state of mind so utterly indifferent to the Holy and soul animating services of the house of prayer, and of course, the same indifference to the salvation of sinners who look on. What a deadly influence must such a practice have upon those in early life, and who are strangers to piety? Is it possible they should escape the contagion of indolence, sloth, and impurity to which they are exposed, in presence of congregated professors of godliness, sleeping away the precious moments consecrated to solemn prayer for needed blessings? O did Christians reflect for one moment, they must, they would, feel the force of this enquiry.—Again, suppose they are not sleeping, yet it seems to me more like an affront, than a prayer offered to God, to sit needlessly, while we pretend to pray. Would any person of decent manners, ask in person the Governor, for the greatest conceivable favour, without rising from his seat? Would he ask a favour in a Court of Justice, without rising to address the Judge? Would he ask favours of a Moderator, even of a Church meeting, without rising? How much more then ought a person to compel himself to stand on his feet till prayer is ended, when that prayer is offered to the most high and holy God by a polluted, unworthy sinner? O that every individual who goes to public prayer, might feel the necessity and propriety of putting an end to a practice so much unchristian, irreverent, and unbecoming a worshipper of God. In order to remove all excuse for sitting in those who hear, I would also suggest the strict propriety of setting moderate limits to the time occupied in prayer. I think, Sir, too little regard is paid to this subject by preachers. Indeed, upon the above occasion, though determined not to sit me down, I confess that the exercise was protracted, till standing became too painful for my mind to remain collected, and undisturbed. Let ministers attend to this, and their hearers to the other suggestions. I employed the evening to drop you these thoughts as I passed, and that I think with upright intentions. Hoping these hints may be useful wherever such faults exist, I submit them.

Yours, &c.

A STRANGER.

For the Christian Secretary.

READING SERMONS.

The last "Secretary" contained an article, copied from the N. Y. Baptist Register, under the above title; and although I do not feel particularly interested in the subject, I think the article itself requires some notice. It contains some propositions, not satisfactorily proved. The sentiments are, in general, advanced without any qualification, which, in many instances, is much needed.

Can it be proved that the practice of reading Sermons, is always "paralyzing to the mind, and calculated to shut the door against those warm, animating feelings which are essential to powerful eloquence?" If it cannot, the writer has omitted a qualification to his proposition, which would have affected his argument unfavourably. I believe facts could be produced which would prove quite otherwise.

Again he says, "The person who writes and reads his Sermons, cannot have so much to stimulate him, and call forth the energies of his soul, as the extemporaneous preacher." I acknowledge this is often the case, but not always; and with some men it is never the case. I have sometimes, had a livelier "sight of the state of the sinner" while in my study, than is usual for me when "surrounded with hundreds who are pressing their way to destruction." I have had, also a livelier "sensation of the joy of Christians when shut from their sight," than "when surrounded by numbers whose very countenance" spoke "the joy of their heart." If I had enjoyed opportunities during these moments, to preach, I should not have wanted written sermons; but I have not always enjoyed such a privilege; and I believe if I had then written my thoughts, I should have composed Sermons which might have edified the people of God, or proved as powerful on the consciences of sinners, as the generality of my extemporaneous Sermons. I presume this has been the case with other preachers, and I have reason to believe it is always the case with some. This remark, then, should have been qualified.

Again, how it can possibly "nourish the indolence" of ministers, to write, and read Sermons which are exclusively their own composition, I cannot conceive. It always costs me double the time to write a Sermon, that it does to prepare myself for preaching without writing. I pre-

some there are many preachers who seldom deliver any other than written Sermons, but the matter of which is as original as the generality of extemporaneous Sermons.

The writer treats his subject, as if preachers were never under the necessity of addressing the understanding, chiefly. And yet it is necessary for some preachers to do this, under special circumstances. I grant that the heart is more frequently affected by extemporaneous preaching, therefore it is to be preferred, in general; but I seriously doubt whether the understanding cannot, sometimes, be better informed, and the preacher impart information much more to his credit, and the prosperity of the cause of Christ, by written, than by extemporaneous Sermons.

Thus, then, it will be seen, that some preachers can be more useful by writing their Sermons, than by delivering them extemporaneously; and that some extemporizing preachers can, under special circumstances, be more useful by writing their Sermons; both which propositions are inadmissible, if the unqualified remarks of the writer under consideration, are correct.

I am, by no means, an advocate for reading Sermons; on the contrary, I generally condemn the habitual, and even frequent practice. But I think it possible that the practice of reading Sermons is often condemned through rank prejudice; a feeling that does not well accord with Christian principles.

During about thirteen years, in which I have been in the ministry, I have written only eight or ten sermons; and I have no wish to write more than that number, even if I live to preach thirteen years longer.

Much has been said, and still can be said in favour of reading. This, however, I leave for those to say who advocate the practice. My object is to show that caution is necessary when we undertake to condemn; and that with all the bad effects of reading sermons, there are some advantages in it, which we should improve as far as the providence of God may call us to act in his name, when they might render us more useful than without them.

REASON.

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, JULY 19, 1828.

The pressing calls for ministerial labours, from the various parts of this State and vicinity, are every week increasing in number. And in most cases these calls are accompanied by evidence, that the Churches see the importance of attending to the divine rule, "that those who preach the gospel, should live of the gospel." Under such circumstances, it is painful to say to the famishing flocks, the suitable men are not to be found. But this is the trying situation of the Committee of the Board of the Convention. No less than six applications are now on the hands of the Executive Committee of the Board, where a competent support would be afforded to a pious and devoted servant of Christ; and they must remain unprovided for, until God, in his providence, shall direct some of his ministers this way. The Board know of none in this State, who can be found to meet the wants suggested, without producing by a removal, a chasm equally great as those now existing.

The truth is, the Churches are becoming sensible that the institution, and maintenance of the pastoral office, is as much a positive institution of Jesus Christ, as Baptism and the Lord's Supper. And that they cannot expect the Divine blessing, while they place a low estimate on this ascension gift of the Redeemer.

We hope that some men, in whom is found an "excellent spirit," who are devoted to the cause, and who wish to give themselves wholly to these things, may be directed this way; and that the church collectively will remember the injunction of the blessed Saviour, "Pray ye the Lord of the harvest to send forth labourers, for the harvest truly is great, but the labourers are few." Error is abounding, and opposition to the evangelical faith is becoming more virulent. "Some are departing from the faith, giving heed to seducing spirits and doctrines of devils." Nevertheless, truth is advancing.

RUSSIA AND TURKEY.

The N. York Journal of Commerce of the 17th inst. states on the authority of Nuremberg papers of the 26th of May, that a great battle has been fought between the forces of the Russians and the Turks; in which the Turks were completely defeated, with the loss of 13,000 men, killed and taken prisoners, 43 new brass cannon, 23 mortars, and 107 standards. And that the residue of the Turkish army, amounting to 35,000 men, was shut up in the fortresses of Giurgevo, Rudschuck, and Silistria, who will probably have no alternative but to surrender to the Russians. Skirmishes have taken place between the contending armies, in addition to the above, in which the Russians have been uniformly successful.

It is stated that it is determined by the

Turkish Divan, that should the Russian armies reach Constantinople, that that capital shall be immediately set on fire after the manner of Moscow.

Counter Revolution in Portugal.

The same papers state, that a counter revolution has taken place in Portugal. The army has declared against Don Miguel, the usurper of absolute power, and in favour of Don Pedro and the Constitution, and published a manifesto. The nation is in great commotion.

English papers state that a coldness has taken place between France and England.—That France has resolved to act by herself, in the matter of delivering Greece.—That her armies are preparing to occupy that country.

A correspondent writes, under date of the 17th inst. "There is a prospect of a great work at Ware Factory Village. About 30 have entertained hope in Christ within three weeks."

The remarks of a very reasonable writer, over the signature of "reason," in reply to a writer in the N. Y. Register, on the subject "Reading Sermons," we hope will be duly considered, and prove as satisfactory to all, as they are to us. It is an old adage, "There is 'reason' in all things," and on this subject, indiscriminate censure, on whatever side it is found, is unreasonable.

"Scrutator," on "Opposition to Missions," will richly reward the labour of perusal.

"A Stranger," has been faithful in reproving his brethren. We hope that in all his travels, he will continue to regard the Sabbath, and "let his light shine before men." We doubt not that like him of old, the offenders were unconscious of their error, and would unite with "A Stranger" in deprecating the evil with which they are charged.—And on being now told, "Thou art the man," will reform. Should "A Stranger" pass this way again, under similar circumstances, we hope he will report himself, and his brethren. Our entire ignorance of his person will be no objection.

For the Christian Secretary.

THE FORCE OF TRUTH AT HALIFAX, N. S.

MR. EDITOR,—

It is known to some of your readers, that a Baptist Church was constituted at Halifax, N. S. in the month of September, 1827. All who have learned the circumstances connected with the organizing of this Church, have considered them as deeply interesting; and have been constrained to acknowledge a peculiar operation of the Spirit, and the Providence of God. Some persons, upon hearing a partial statement of the facts, expressed an earnest desire that the Christian public might be favoured with a detailed account of what God had wrought. Such an account has been prepared and published at Halifax; and it has just been reprinted in Boston, by Messrs. Lincoln & Edmands, with the title, *The Force of Truth at Halifax, N. S. or the motives of a recent separation from the Church of England; and the constituting of a Baptist Church, Sept. 30, A. D. 1827.*

Every church ought to possess copies of this interesting pamphlet. It will abundantly repay the perusal. It is replete with sound views of religious experience; it affords a happy vindication of evangelical doctrines; and it furnishes a delightful specimen of the order and beauty of a church built upon Christian principles. To their present views of religious faith and practice, the members of this church were led simply by an examination of the Holy Scriptures. There was every thing in their external circumstances, adapted to lead them to a different result.—Attached by habit, and by their connexions in life to different sentiments, they yet felt it their duty to renounce them, when, after having become anxiously alive to their eternal interests, with the docility of children they applied for instruction to the Word of God. In this revelation of mercy they found a Saviour, and they believed on him; and with hearts desirous to please him, they prosecuted their inquiries. The results of these inquiries, and the events to which they led, are detailed in the account with much Christian simplicity—with a spirit, and in a manner, becoming those whose aim is to honor their Lord and Master.

It must be interesting to the Christian to trace, as he may in this pamphlet, the workings of a pious mind in endeavouring to become acquainted with truth and duty. Here too will be found interesting views of the Christian preacher's office; and of the nature and importance of the office of Deacons, which, it is to be feared, is prevented by incorrect opinions, from contributing so much to the advancement of religion, as its true design, and as the wants of churches require.

The pamphlet furnishes a pattern, which we would gladly see followed in the constituting of churches. The scheme of doctrine which it presents, is preferable to any we have seen; and it may well be recommended for general adoption on similar occasions. It is strictly scriptural. While it avoids all objectionable phraseology, it very distinctly declares the faith once delivered to the saints.

In this day of religious excitement, such a publication is peculiarly seasonable. The principles of the Baptists have of late been warmly assailed from various quarters; and justice compels us to say, that their sentiments on certain points do not seem to be rightly understood. We are glad that we live in an age of inquiry; and we are glad that this pamphlet furnishes an exposition of Baptist principles. Should any one ask, what is a Baptist Church? and what are the sentiments of Baptists? there is no book, besides the New Testament, to which we would more readily refer him. The charge of ignorance, and of much repulsiveness from various sources, has been cast upon Baptist Churches; but here is an instance of intelligent persons, persons of refinement, and of highly respectable station in civil life, having also become persons of piety, constrained by their sober judgment, to associate themselves as a Baptist church. The reader of the pamphlet which they have published, cannot fail to notice the strict correspondence of its details, with the statements in the Acts of the Apostles, respecting those who "received the word," and submitted to the guidance of inspired men.

We would strongly recommend this account to the attention of Christians in general, and of Baptists in particular. We entreat our brethren to become acquainted with it.—We hope the publishers will make arrangements to circulate it far and wide; and that encouragement will be given before long to issue another edition.

J—s, and Others.

We have read the pamphlet above mentioned with much interest, and fully accord with the views of our correspondent in regard to its scriptural character, and beneficial tendency; and hope the work may be extensively circulated. We trust copies of this work will soon be had for sale, at some book store in this city.—Ed.

General Intelligence.

From the Boston Palladium of Friday last.

LATEST FROM EUROPE.

By the ship Charles Drew, Capt. Killey, arrived last night from Liverpool, the London Morning Advertiser of the 28th May was received.

LONDON, May 28th.—Mr. Huskisson, Mr. W. Lamb, and Lord Palmerston, HAVE RESIGNED.

Mr. Charles Grant, who has tendered his resignation, persists in it. Earl Dudley also adheres to his determination to resign. The Ministry which was constituted on the ruins of the Canning Cabinet, is broken to pieces, and the Duke of Wellington has again to commence the laborious task of constructing a new Cabinet, almost without materials. Toryism is at a low ebb. The liberal part of the Cabinet has retired.

A Tory Cabinet, however, is to be attempted.—But it cannot endure.—It will possess no talent—and talent was never more wanted.—It will have no efficient leader in the House of Commons.—The public conceive such a Ministry cannot stand against opposition, and a dissolution of Parliament is spoken of. The liberals would have a decided majority in a new House.

Mr. Peel Mr. Herries and Mr. Goulburn will remain in the Ministry.

We believe no final arrangement has been made of successors to those who have withdrawn. Mr. F. Lewis, Lord Aberdeen, Sir Geo. Murray, and Mr. Colclough, have been mentioned.

Parliament is expected to sit till July.—It is not that the Budget can be brought forward till June.

The people in London are much agitated by the crumbling of the Administration. It is not believed the public knows the real causes of the resignation. The King gave a Grand Ball on the night of the 26th of May. It seems to be hinted that he discovers an indifference to public affairs.

The Russian army occupied Moldavia on the 7th May, and were rapidly advancing on Wallachia.

Business is dull at Smyrna, except that cotton is in demand; the supplies from Egypt falling short.

We have also been favoured with Myer's Advertiser of May 26, the latest Liverpool paper we could hear of that was brought.

By the ship Alcipe, Capt. Pierce, which arrived at this port yesterday afternoon from Liverpool, we have received English papers to the 30th of May.

The Chronicle says that all men of business have left the Cabinet. It appears that the difficulty between Mr. Huskisson and the Duke of Wellington, was occasioned by something which occurred in the House of Commons relative to the disfranchisement of a borough. Admiral Codrington was returning to England and had called for a Court Martial to investigate his conduct in fighting the battle of Navarin.

The Marquis of Falmellor has resigned his functions as Ambassador from Russia. The Emperor Nicholas departed from St. Petersburg on the 10th of May to join his army. The roads of Cronstadt became free of ice on the 5th, and the flag indicating the opening of navigation was hoisted on the fortress.

Russia and Turkey.—The Russian army has taken possession of Moldavia and Wallachia without opposition. It was reported that another army had crossed the Danube; and there was also a rumour that the Russians had been repulsed, and compelled to recross the river. Groundless.

DIVIDING THE UNION.

Although we expect to see the United States "one and undivided" while we live, it is nevertheless with extreme regret that we notice how familiarly the idea of dissolving the Union is handled by certain hot-headed politicians of the South; as if treason against their country had become perfectly harmless, and the first appeal, after a supposed injury, was to be made to the sword. We know very well that such doctrines are abhorred by many at the

South—we presume by most; and we know also, in all reason, that these political enthusiasts either have not counted the cost of their traitorous designs, or else they do not mean all that their language would seem to convey.

The alleged ground of offence is,—the Tariff, the Tariff! by which they say they are robbed for the benefit of the North and West. So are the North and West robbed for the benefit of the South, by the duties on imported cotton and rice. But this kind of robbery is altogether constitutional: and if in any instance it is carried so far as to operate oppressively upon any part of the country, the redress is to be found precisely where the injury originated,—on the floor of Congress. Let them wait a little, till they see the actual effects of the Tariff; and then, if their rights are infringed, let them state wherein, and to what extent; and the same body which had power to enact, is also able to repeal. But this blustering and foaming—what does it amount to? We must however present a few extracts, that our readers may see how high the temperature rises.—N. Y. Obs.

"A writer in a Georgia paper says, 'Let there be a wall raised between them and us, (meaning their "sister States.") And for this purpose we would recommend that a Congress assemble, from all the States opposed to a protecting tariff, in order to devise and recommend to the different Legislatures and people, such measures, consistent with the Constitution, as may seem best calculated to protect them from the operation of the Tariff Bill, and to prevent the introduction and use of the tariffed articles in their respective States.'"

In an Address of sundry citizens of Colleton District, S. C. has been already published.

"In advising an attitude of open resistance to the Laws of the Union, we deem it due to the occasion, and that we may not be misunderstood, distinctly, but briefly, to state without argument our constitutional faith.

"Not then, from a desire of disunion, or to destroy the Constitution, but it is that we may preserve the Union, and bring back the Constitution to its original uncorrupted principles, that we now advise you to resist its violation. From the rapid step of usurpation, whether we now act or not, the day of open opposition to the pretended powers of the Constitution cannot be far off; and it is that it may not go down in blood that we call upon you to resist. We feel ourselves standing underneath its mighty protection, and declaring forth its free and recorded spirit, when we say we must resist. By all the great principles of Liberty—by the glorious achievements of our fathers in defending—by their noble blood poured forth like water in maintaining them—by their lives in suffering, and their deaths in honor and in glory—our countrymen! we must resist. Yet secretly, as timid thieves or skulking smugglers—not in companies and associations, like money-changers or stock-jobbers—not separately and individually, as if this was our and not our Country's cause—but openly, fairly, fearlessly and unitedly, as becomes a Free, Sovereign, and Independent People. Does timidity ask "when?" We answer now! even now, while yet oppression is not old to us, and the free spirit looks abroad in pride over this land of glorious freedom, and of beautiful, though depressed and broken fertility."

At a public dinner given to Messrs. Martin and McDuffie, at Columbia, S. C. after their return from the late Congress, both gentlemen addressed the meeting. Some of the sentiments expressed by the latter, are given in the following paragraphs:

"A government formed for her (the South's) protection and benefits, determined and resolved to push every matter to her utter ruin & annihilation. Taxed to the amount of \$10,000,000 per annum—her commerce destroyed her staples depressed to nothing—her citizens in debt, and her government progressively increasing these unbearable evils, to enrich a set of mercenary desperate politicians, who regularly barter and sell the interests of this country at every renewal of the Presidential election. It was nothing more or less than a selling and buying of the Presidency. The people of one portion of the Union were corrupted, bought and sold by the money of another part, with a desperation, and depravity never before exhibited in any times. It was insufferable. None but a coward could longer consent to bear such a state of things. The Southern States by rights beyond all human laws, by the laws of nature, by the laws of self preservation, were bound to look to it, and save themselves from utter ruin and disgraceful annihilation.

The commerce of the Western States was but trifling, in any other article than hogs, mules, horses and cattle, which were bought by the Southern States. Yet Kentucky was unanimous in voting for the tariff. She had done all she could to destroy our commerce, and ruin the market for our staples. It was high time she too should be made to feel the effects of the low price of our productions. No necessity on earth should induce a Carolinian to buy a hog, horse, mule or cow, from that country. We could and must of necessity raise our own. How could we buy them, but by involving ourselves in utter ruin? It was a madness in us longer to carry on such a disadvantageous commerce, and more especially with a people desperately bent, through the wicked influence of one man, on the ruin and annihilation of the southern portion of the Union.

There were no hopes, Mr. McDuffie said, of a change in the system. Two thirds of Congress, actuated by selfish, ambitious, and avaricious motives, were determined to pursue their course reckless of all consequences, and totally regardless of the ruin of that portion of the Union which produced more than two thirds of the exports of the whole country. Indeed, some he believed pursued the measure with redoubled zeal, because they hoped in their hearts that that would be the end of it. There was no colony on the face of the earth, that was not better situated than we were. We were tenfold more insulted, more injured, more disgraced and condemned, by the majority of Congress, than our forefathers were by the minister of Great Britain at the breaking out of the Revolution."

Peach Trees.—The editor of a Pennsylvania paper says he has tried the experiment of pouring boiling water upon the roots of a decaying peach tree; and that in one week it began to revive, and in three weeks was covered with a new foliage.

Lightning.—A New Haven paper says steam, smoke and soot are good conductors of electricity, and that a fire place, where a fire is burning, is a place of peculiar danger to a thunder storm. Another paper says:—"Avoid standing near the window, door, or walls in a thunder storm. The nearer a person is to the middle of the room, the better."

Harvest.—We learn from the Southern papers that harvesting had commenced—in most places the crops are very abundant and the grain excellent. In N. Carolina, rye, corn, and oats, are good, and planters in all parts of the country say that they never saw cotton look better.—N. Y. D. Advertiser.

The Pruth.—This river so often mentioned of late is a river of Moldavia, running for the first half of its course, in a south-easterly direction, and, from the other half, in a southerly, till it falls into the Danube from 80 to 90 miles from its mouth.—While the Pruth continues its south-easterly course, it divides ancient Moldavia nearly in half; after taking its southern direction, it is the boundary between the principality and the Russian province of Bessarabia. As the Russian frontier now extends to the Pruth, the principality of Moldavia is no longer bounded by the Danister, as it appears in most maps, but has the Pruth for its north-eastern boundary (not its north-western as stated in a New York Journal); and the Russian armies lie, we presume, not in Poland, but in that part of Moldavia on the left bank of the Pruth, acquired by Russia. The distance to Constantinople from the confluence of the Pruth and Danube, (to which point the Russian frontier extends) is about 250 miles by water, and 300 by land, in a direct line.—Baltimore American.

MARRIED.

In this city, by the Rev. Mr. Hawes, Mr. Lewis Utley of Chaplin, to Miss. Jerusha Clark, daughter of David Clark, Esq.

OBITUARY.

In this city, on the 7th inst. Mr. Timothy Dodd, aged 75.
At Middletown, on the 9th inst. Mr. Joseph Coe, aged 75. He was one of the few who were baptized, and formed the first Baptist Church in that city, in the year 1795. His end was peace.
At Albany, N. Y. Mr. Daniel Steele, Bookseller, formerly of this City.

NOTICE.

THE Baptist Ministers' Meeting of Hartford and Middlesex Counties, will be held at the house of the subscriber, in Bristol, Tuesday, the 29th inst. at 9 o'clock, A. M.

HENRY STANWOOD, Sec'y.

HARTFORD COUNTY Sabbath School Book Depository.

NEW BOOKS.

The Power of Instruction, or The Guilty Tongue, by the author of the "Last day of the week."
"The Lord will not hold him guiltless that taketh His name in vain."
Narratives of five Christian Hindoos, compiled by the Serampore Missionaries.
Pilgrim of India, or his Journey to the Mountains—by Mrs. Sherwood.
Hindoo Traveller, searching for true religion—by Mrs. Sherwood.

ALSO,

200 kinds of small Moral and Religious Books, suitable for Sabbath School Libraries; including those published by the American Sunday School Union.
D. F. ROBINSON & CO. Agents.
July 19, 1828.

DIVIDEND.

A SEMI-ANNUAL DIVIDEND has been declared by the Directors of the PROTECTION INSURANCE COMPANY, and is payable to the Stockholders on demand, at their office.

T. C. PERKINS, Sec'y.
Hartford, 1st July, 1828.

NEW-YORK AND HARTFORD STEAM-BOAT LINE.

The OLIVER ELLSWORTH, Capt. Tho's. Srow, The MACDONOUGH, Capt. LUTHER SMITH.
PRICE OF PASSAGE, \$4 50.

THESE Boats having been thoroughly repaired, and put in the best condition, have commenced their regular trips between New-York and Hartford, and will continue to run through the season on the following days

The Oliver Ellsworth will leave Hartford, MONDAYS and THURSDAYS, at 11 o'clock, A. M.; and New-York TUESDAYS and FRIDAYS, at 4 o'clock, P. M.

The Macdonough will leave Hartford, WEDNESDAYS and SATURDAYS, at 11 o'clock, A. M.; and New-York MONDAYS and THURSDAYS, at 4 o'clock, P. M.

Passengers will be received and landed at the usual landing places on the River.

Stages will be in readiness on the arrival of the Boats at Hartford, to forward passengers to Massachusetts, New Hampshire, and Vermont.

CHAPIN & NORTHAM, Agents.
Hartford, March 8, 1828.

NOTICE.

At a Court of Probate holden at Simsbury, within and for the District of Simsbury, on the 12th day of April, A. D. 1828.

Present—John O. Pettibone, Esq. Judge.

On motion of the administrators on the estate of Francis Barnard, late of Simsbury, in said district, deceased. This Court doth decree, that six months be allowed the creditors of said estate to exhibit their claims to the commissioners appointed to examine and adjust the same; and also directs that public notice be given of this order by advertising the same in a newspaper printed in Hartford, and by posting a copy thereof on a public sign post in said town of Simsbury.

Certified from Record,
JOHN O. PETTIBONE, Judge.

NOTICE.

At a Court of Probate holden at Simsbury, within and for the District of Simsbury, on the 12th day of April, A. D. 1828.

Present—John O. Pettibone, Esq. Judge.

On motion of the administrators on the estate of Francis Barnard, late of Simsbury, within said district, deceased. This Court doth appoint Asabel Clark and Noah Griswold, of Windsor, and Joseph Pinney, of Granby, Commissioners, to examine, and adjust the claims of the creditors of said estate, and make return to this Court.

Certified from Record,
JOHN O. PETTIBONE, Judge.

POETRY.

THE MOURNING WIDOW.
From Pollock's Course of Time.

—Look back, and one
Behold, who would not give her tear for all
The smiles that dance about the cheek of
Mirth.

Among the tombs she walks at noon of night,
In miserable garb of widowhood.
Observe her yonder, sickly, pale and sad,
Bending her wasted body o'er the grave
Of him who was the husband of her youth.
The moon-beams trembling thro' these an-
cient yews,
That stand like ranks of mourners round the
bed

Of death, fall dimly upon her face;
Her little, hollow, withered face, almost
Invisible—so worn away with woe:
The tread of hasty foot, passing so late,
Disturbs her not; nor yet the roar of mirth,
From neighboring revelry, ascending loud.
She hears, sees nought; fears nought; one
thought alone

Fills all her heart and soul; half hoping, half
Remembering, sad, unutterable thought!
Uttered by silence, and by tears alone.
Sweet tears! the awful language eloquent
Of infinite affection; far too big
For words. She sheds not many now: that
grass,
Which springs so rankly o'er the dead, has
drunk
Already many showers of grief: a drop
Or two are all that now remain behind,
And from her eye, that darts strange fiery
beams,
At dreary intervals, drip down her cheek,
Falling most mournfully from bone to bone.
But yet she wants not tears: that babe, that
hangs
Upon her breast, that babe that never saw
His father—he was dead before its birth—
Helps her to weep, weeping before its time;
Taught sorrow by the mother's melting voice,
Repeating oft the father's sacred name.
Be not surprised at this expense of woe!
The man she mourns was all she called her
own;

The music of her ear, light of her eye;
Desire of all her heart; her hope, her fear:
The element in which her passions lived—
Dead now, or dying all. Nor long shall she
Visit that place of skulls: night after night,
She wears herself away: the moon-beam now,
That falls upon her unsubstantial frame,
Scarce finds obstruction; and upon her bones,
Barren as leafless bows in winter time,
Her infant fastens his little hands, as oft,
Forgetful, she leaves him a while unheld.
But look, she passes not away in gloom:
A light from far illumines her face; a light
That comes beyond the moon, beyond the
sun—
The light of truth divine; the glorious hope
Of resurrection at the promised morn.
And meetings then which ne'er shall part
again.

RESURRECTION OF CHRIST.

By the late Bishop Heber.

God is gone up with a merry noise
Of saints that sing on high;
With his own right hand and his holy arm
He hath won the victory!

Now empty are the courts of death,
And crush'd thy sting, despair;
And roses bloom in the desert tomb,
For Jesus hath been there!

And he hath tamed the strength of hell,
And dragg'd him through the sky;
And captive behind his chariot wheel,
He hath bound captivity!

God is gone up with a merry noise
Of saints that sing on high:
With his own right hand and his holy arm
He hath won the victory!

THE RESURRECTION.

From the Spirit and Manners of the Age.

The interval which elapsed between the death and the resurrection of the Saviour, was the most solemn period in the annals of time; for, from the moment he bowed his head on the cross, until the moment he lifted his head from the grave, neither his friends nor his enemies knew what to expect or think. Both had, indeed, heard him speak of rising again; and the intimation of this kept alive the fears of his enemies; but what they were afraid of was—not that he would rise from the dead, but that his disciples would "come by night, and steal him away and say unto the people, He is risen from the dead." This suspected danger and not a real resurrection, was the event which the chief priests and Pharisees dreaded, and took measures to prevent. And that the disciples of Christ had no settled or distinct hope of his rising again, is but too evident from the whole tenor of their conduct and conversation. They, in fact, buried him in a manner which showed, beyond all doubt, that they interred their own hopes in the same grave with his sacred body; for they actually embalmed him according to the custom of the Jews.

Thus no one on earth expected the resurrection of the Saviour. All the hope of it was confined to heaven, from the moment that he said, "It is finished!" until the moment when the angels of the sepulchre said, "He is risen." How solemn, therefore, was this interval! The Sun of Righteousness had just set in blood; but no one on earth hoped he would rise in glory, or rise at all again. The great atonement had been made—but no one knew that it was an atonement. The curse of the eternal law had been sustained—but no one understood the transaction. The gates of Heaven had been unbar-

red, and a high way to it thrown open, by the death of Christ; but no one dreamt of such an event. A mercy seat for the whole world had been established by the blood of the Lamb—but the whole world were ignorant of the glorious fact. All the knowledge of the nature of the solemn transactions on Calvary, as well as all the hope arising from them, was confined to heaven. But, there knowledge was perfect, and hope universal. Angels knew the worthiness of the Lamb slain, and stood with plumed wings ready to descend from their thrones to the sepulchre. All the armies of heaven understood all that Christ had done on earth, and stood prepared to cast their crowns at his feet when he ascended. The general assembly and church of the first-born understood that, by means of his death, atonement was made for their sins, under the first covenant; and that thus they were confirmed in the eternal inheritance of heaven. The father knew that the mediatorial work of his Son had magnified the law, and poured an effulgent flood of glory in the highest over all the perfections and principles of the divine character and government; and, as the God of Peace, he stood prepared to bring again, from the dead, the great Shepherd and Bishop of souls. The Eternal Spirit knew that all the claims of justice were satisfied, and that all the difficulties of mercy were removed; and, as the Applier of the Covenant, stood prepared, to immortalize the body of Immanuel, and to glorify him in all his character and work!

Thus all Heaven was alive to the grandeur and importance of the atonement, whilst all on earth were in utter ignorance or confusion upon the subject. And yet, whatever was done or endured by the Saviour, was on behalf of man; & all the men of Israel, especially all the inhabitants of Judea, might have known, from their own Scriptures, and from his sermons, why he died, and why he must rise again. Neither event was unrevealed, nor dimly revealed, in the Word of God. But the disciples were slow of heart to believe the Scriptures, and the Jews shut their eyes against the doctrine of a spiritual and atoning Messiah. Who can think of all this ignorance and unbelief, and not wonder and weep over the infatuation of Jerusalem? One of her hills had just been the altar of the Lamb of God, and one of her rocks was now his tomb. All her prophets had foretold this event, and all her sacrifices had prefigured it. Inanimate nature had sympathized with her crucified Creator, and the very dead were quivering with emotion in their open graves. But the living laid it not to heart! Oh! if it be wonderful that the insulting cry, "Come down from the Cross!" did not provoke the Saviour to come down, and to burst away, indignant from Calvary, to his native throne in the heaven of heavens; is it not equally wonderful that, notwithstanding all the unbelief of his disciples, he showed himself openly to them when he arose from the dead? Both the derision on Calvary, and the despair at the sepulchre, would have warranted the Redeemer to make the "clouds his chariot," and enveloped in their darkness, to evanish for ever from an ungrateful world. But, as he loved the world too well to come down from the Cross, although dared to descend, so he loved it too well to ascend in secret or in silence to the throne. (1 Cor. xv. 5.)

Now if we count it shameful on the part of the disciples, that they were so ignorant and unbelieving, notwithstanding all that they had heard and read of the resurrection which was to take place; how shameful and sinful, now that it has taken place, is the indifference of those who believe this glorious fact, without studying its glory, or entering into its nature and design? This heedless and heartless mode of crediting and commemorating the resurrection of Christ, is what Paul calls believing in "vain;" or *inconsiderately*. Accordingly, when he summed up the Gospel thus—"Christ died for our sins, and rose again for our justification;" he said to the Corinthians, "By which (Gospel) ye are saved, if ye keep in memory what I preached unto you, unless ye have believed—inconsiderately." The *inconsiderate* belief of the Gospel is, therefore, not a saving belief of it: and yet, alas! how few consider seriously, that resurrection which, at this season, so many commemorate! It is generally admitted as true; but rarely admired as important. This is the more melancholy, because every thing in eternal salvation depends on the fact of Christ's resurrection. Accordingly, to establish its truth and importance, and thus to prevent both unbelief and in-

considerate believing, Paul set himself, with all his strength of genius and inspiration, to arouse the Corinthians to a full sense of this great fact. The process of this sweeping argumentation on this subject, is peculiarly solemn.

It begins thus:—"If Christ be not risen, then is our preaching in vain." What! apostolic preaching vain? Why, it had awakened thousands, at Pentecost, to penitence and reformation, and established a church in Jerusalem full of faith, hope, and charity: it had revealed the unknown God at Athens, and dethroned Diana at Ephesus: it had assailed all the idolatries of the Roman empire, and shaken them to their very foundations: it was substituting, in all nations, providence for fate—revelation for philosophy—virtue for vice—and the unity of the Godhead for polytheism. Apostolic preaching! it was introducing a new creation, worthy to be celebrated by the morning stars. Yes; but Paul, who witnessed all these moral triumphs, and who had been the chief instrument in achieving them, said, "Our preaching is vain, if Christ be not risen." And it would have been vain, in that case; because the hopes held out by it, being all founded on the resurrection, could not be realized but by a risen Saviour. And the other doctrines of the Gospel, although far better than any philosophy, could not have made men wise unto salvation; but must have left them with knowledge, without hope.

The next step of Paul's argument is, "If Christ be not risen, your faith is vain." What! vain; although their faith had wrought by love, and purified their hearts! The Corinthians had turned from dumb idols and sensual indulgencies to serve the true God. By faith they had braved all the odium of all the enemies of Christianity, and abandoned their own evil habits. They were sanctified by faith, and, under its holy influence, advancing in conformity to the image of God. Yes; and yet Paul told them, that it was all in vain; if Christ were not risen. How is this? The reason is obvious: faith, however fruitful, is not an atonement for sin, nor a title to eternal life, but the principle which lays hold upon the atonement of Christ; and, therefore, if he had not risen, there would have been no atonement to lay hold upon. Accordingly, Paul assured the Corinthians that, if Christ were not risen, they were yet "in" their "sins." Yes, although they had repented of and forsaken their sins, all their sins were unpardoned, if it was untrue that the Saviour was risen from the dead.

But the next step of the Apostle's argument is still more startling and solemn:—"If Christ be not risen, then they also who have fallen asleep in Christ are perished." What! perished, although many of them had died martyrs for the sake of Christ, and all of them had imitated the example of Christ, from the time they became his followers? Will neither the faith of the living, nor the martyrdom of the dead avail without the resurrection of Christ? No: neither the doings nor the sufferings of believers can save any one of them from perishing, if Christ be not risen. Thus Paul annihilates as useless, in the matter of salvation, all the wisdom of his own preaching, and all the worth of his most illustrious converts: all is vain, if a resurrection has not proved that the death of Christ was an atonement for their sins.

What a process to rouse attention to this fact. How intent he must have been to have it considerably believed, before he would have thrown such apparent contempt on the living, and such appalling darkness over the dead! The effect of this solemn appeal must have been overpowering, when it summoned before the minds of the Corinthians the dread vision of a desolate heaven. Paul had taught them, that all who fell asleep in Jesus were "present with the Lord" the moment they were "absent from the body." He had drawn aside the curtain of eternity, and shown, to the eye of their faith, the general assembly and church of the first-born—all spotless spirits before the throne of God and the Lamb. And no doubt, the dazzling vision had led the Corinthians to anticipate, with delight, their eternal union with that general assembly, and especially with the spirits of their own martyred relatives and friends. This, therefore, was the tenderest point he could touch: yes; and just because it was so, Paul touched it without ceremony; and, that they might see and feel that every thing depended upon the reality of the atonement (of which the resurrection is the confirming proof), he said, in unqualified terms, "If Christ be not risen, then they also who have fallen asleep in Christ are perished."

All this would naturally convince many, that the resurrection of Christ was a matter of far more importance than they had ever imagined; and, as naturally determine them all to examine, yea scrutinize, the evidences of its truth. For now that all that was dear to them in both worlds was thus staked upon one point—now that the living were proved to be under the curse, and the dead to be in hell, if Christ was not alive—all their regard for their own souls, and all their solicitude for the souls of their departed friends, would unite in constraining them to collect and weigh the proofs of the resurrection. Well: they did examine; and, with all these solemn considerations before them, they found enough to satisfy them. And thus we have, in their satisfaction, another proof that we have not followed cunningly-devised fables, in believing that Christ rose from the dead.

This is one important use of the facts before us; but they have been reviewed to little purpose, if they do not fix our minds on the question—Why is every thing in "vain," if Christ be not risen? Now, the scriptural answer is—Because, without the shedding of blood, there is no remission of sins; and, without his resurrection, no proof that his blood was an atonement for sin. And as to the uselessness of every thing else, apart from Christ, that is a mere matter of course; for, as present duty cannot atone for past sins, nor human suffering expiate human guilt, it is obvious that nothing human could save the soul. Now it is in reference to the salvation of the soul that Paul is arguing, when he says, "that all is vain, if Christ be not risen." He is not questioning the value of faith, or of its fruits, as they regard this world, but as they regard the world to come; and as they cannot merit the pardon of sin, nor deserve eternal life, they are, of course, vain, apart from Christ. Indeed, if any human doing or suffering could have procured salvation, it is self-evident that God would have spared his Son, and the Son spared himself, from the work of redemption. Yea, if by any degree of assistance, however great, we could have been enabled to save ourselves, it is morally certain, from the whole analogy of his government, that he would have enabled us to do so, instead of sending his Son to do it. But as he sent him in the form of a servant, and in the office of a substitute, it is the very height of absurdity to imagine that salvation can be owing to any cause but his atoning sacrifice. Faith, therefore, is only valuable, as it rests upon and reveres the Saviour.

In that connection, however, it is not in vain, but availing to an extent which many overlook. Accordingly, whilst many of the serious see, at a glance, that if Christ be not risen, then they "are yet in their sins;"—they do not see that their sins are pardoned, though believing that Christ died and rose again. They see clearly, that if ever they obtain pardon, they must owe it entirely to him; but they do not perceive, at present, that believing on him warrants them to believe that they are justified already. Such, however, is the scriptural fact, if we believe with the heart, and not *inconsiderately*. Hence Paul said to the Corinthians, "Ye are saved" by the Gospel, unless ye have believed without consideration. Now we can readily speak to the question of considerate believing. It is no secret to ourselves, whether or not we have seriously considered the nature and design of the Gospel. We know exactly what time and thought, and pains we have taken to understand the way of salvation: we remember when and where we sat down, and knelt down, at the feet of Jesus to learn of him. If therefore, we have duly considered the Gospel, and cordially believed it, it is our duty as well as our privilege, to believe that we are not "in our sins," but accepted in the beloved.

EVANGELIST.

SECTION VII.

OBJ. Christianity is known only to a small portion of Mankind; if it were from God, would it not be universal in its extent.

Do you believe any one religion to be divine? If you do the objection is answered. The deist cannot urge it with any propriety; for his religion is very far from being universal: we shall find in the world, fifty persons professing christianity for one who professes deism. Besides, we clearly see that many benefits which God has bestowed on men, are partial as to the enjoyment. Some are given to particular nations, but denied to the rest of the world:

others are possessed by some individuals only, of a favored nation. A moderate knowledge of history will be sufficient to convince us, that in the moral government of the world, the bounties of providence, as well as mental endowments, and the means of improvement, are distributed with what appears to us an unequal hand. When the objections to this inequality of distribution are considered and refuted, the objection arising from the partial knowledge of christianity is answered at the same time.

The subject may be viewed in another light. Some blessings flow immediately from God to every person who enjoys them: others are conveyed by the instrumentality of man; and depend on the philanthropy of man, for their continuance and extension. The last is the case as to the knowledge of christianity. When it was first revealed, it was committed into the hands of the disciples of Jesus: and its propagation in the world ever since has depended on their exertions in publishing it among the nations. That a melancholy negligence has been too often betrayed must be acknowledged and deplored. But at the same time it will be found, that in numberless instances the most violent opposition has been made to the zealous endeavors of christians; and that it is owing to the sanguinary persecutions of the rulers of the world, that the gospel does not now enlighten the whole habitable globe. If a conqueror, followed by his powerful army, desolate a country, and burn the cities and villages, and destroy the cattle and the fields of corn, and the people perish for cold and hunger, is their misery to be ascribed to a lack of goodness in God, or the superabounding wickedness of man? The answer will equally apply to the subject before us.

This objection will appear still less cogent, if it be considered that christianity is not the religion of a day, nor of an age; but a scheme of mercy extending itself through thousands of years, which gradually attains its triumphs, and which, overcoming all opposition, will at last be diffused over the face of the whole earth. The tendency to this must be obvious to every friend of the gospel, who is an attentive observer of the moral state of mankind. When the gospel has produced its full effect, the objection will entirely cease; for according to the language of prophecy, "Men shall be blessed in Jesus; and all nations shall call him blessed." Ps. lxxii.—*Bogue*.

HINTS TO PARENTS.

The early instruction imbibed from a parent's life has the strongest influence in forming the future character. Before the mind is mature enough to think for itself, we look to those whom nature has constituted our guardians, to correct and sanction our opinions. In this way the parental authority gains a hold upon the minds of children, that never can be annihilated. And happy would it be if the result were always the formation of a noble and manly character. Intelligent and well educated parents, exert a glorious and beneficial power; but those who are darkened by ignorance, and chained by prejudice, transmit their intellectual qualities, as well as personal features to their unfortunate descendants. When an instructor has to deal with children of such parents, he has a double difficulty to encounter. He must meet the ignorance and obstinacy of the one, and give a right direction to the other. After he has labored with all the assiduity of an almost self-sacrificing zeal, he must consider it an instance of rare felicity to escape a torrent of bitter invective. How many worthy instructors have had their peace assailed by unjust reproaches of discontented parents. How many parents have seen cause of deep and hearty repentance, that they ever lent a credulous ear to the complaints of boyish pettishness? Have you a son? Beware how you make the idle effusions of an irritated temper, the ground of serious accusation against his intellectual guide. As you value the consciousness of having discharged your duty, as you regard the future respectability of your child, as you would have him improve the precious hours of youth in gaining those acquisitions which are to make him a worthy and useful member of society; beware of giving your parental countenance to his frivolous complaints. Are you a mother? As you wish your son to fulfil the bright hopes of maternal affection: as you wish him to become the boast and support of your life, the pride of your family, the ornament of society, beware of suffering your solicitude to betray you into unjust censures on apparent severity of an instructor, whose duty leads him to apply a wholesome discipline to a darling child.

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